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(OR BAPTIST)

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Essays, Expositions, &c.

SECTS AND HERESIES OF THE CHRISTIAN CHURCH.

No. 2. Sabellianism.*

It is remarkable that the earliest heresies of the Christian Church, were those concerning the Divine nature, and turned chiefly upon the question whether the blessed God is a pure Unity, or a Trinity in Unity. This grave subject is one plainly beyond the scope and legitimate province of human reason, which cannot by any possibility argue from the known which is finite, to the unknown and the infinite. In its own sphere reason is the glory of man, but that sphere is the visible, beyond which, reason loses itself and becomes bewildered by wandering in the dark. Man can *know* little of God except as the Divine Being is pleased to reveal himself to his creatures in some special manner; but the revelation when made must ever appeal to faith and not to reason. Man may *infer* his Maker's nature to a limited extent from His works; but inference is always uncertain, and can never claim to be called *knowledge*, inasmuch as there is no certain analogy between the grounds of the inference and its adorable object; nor is the inferential process infallible and beyond error. But not so, direct revelation. When the blessed God speaks, all doubt is set at rest for ever, and faith in his word becomes infallible because the basis on which it rests is everlasting truth. Hence faith is infinitely to be preferred to reason, in all things upon which the Divine Being has been pleased to declare himself to man.

* The writer having hesitated about a paper on this heresy, it appears as No. 2, whereas on the score of priority it should have been No. 1.

The early heresies respecting the Divine nature were of two kinds; first, those that denied the *divinity*, and secondly, those that denied the *humanity* of Christ. For strange as it may appear to us, there were those in the first centuries who denied that Christ ever had a body, or was ever a true and proper man. Of these, the following names are handed down to us by ancient ecclesiastical historians; *Simon Magus* of *Samaria*, *Marcion*, *Valentinus*, *Basilides*, *Bardezanes*, *Cerdon*, and *Manes*. These, with an exception or two, admitted the Divinity of Christ, but denied his real humanity, and totally rejected the account of his *birth*, his *sufferings*, and his *death*. Hence they acquired the names of *Docetæ* "to seem," and *Gnostics* from "Knowledge," because they affected to be wiser than all other men. In truth, the love of singularity, has had more to do with *heresy* in all ages of the world than is generally supposed. Every generation has a class of little-minded men who love notoriety, and who will obtain it at any cost and at any sacrifice. But this is unattainable by believing as other men—especially the great body of Christians,—believe; they must therefore invent something new, introduce some novelty, and discard the faith of the more sober part of mankind. Thus they make a noise, and become notorious if not famous, and from the days of *Simon Magus* down to those of Bishop Colenso, and the Essays and Reviews, this class of men are vastly more concerned about their own reputation than they are for the faith "once delivered to the saints." For the one, they will "compass sea and land to make one proselyte;" but the other, with the most perfect indifference, they give to the winds.

But of the class who denied the divinity of Christ, and contended that he was a mere man, there were the names of *Cerinthus*, *Ebion*, *Montanus*, *Artemon*, *Nœtus*, *Sabellius*, and others. The last-named person founded a sect, and it is with his doctrines as embodied in Sabellianism, that we now have to deal.

Sabellius, an African pastor or presbyter, and an African by birth, began to spread his doctrines about A.D. 224. He taught that there was only one Divine person, namely, the Father,—that there was no Trinity,—and that the Son and Holy Spirit were mere emanations from Him, but are called by different names as occasion requires; and he considered them to be no more than portions of the everlasting Father. He broached these doctrines in Pentapolis, a province of Cyrenaica, and in its chief city Ptolemais, or Barce. Simon Magus, the founder of the Gnostics, appears to have held similar opinions, and it is probable that Sabellius did no more than re-model old floating errors, put them into form, and give them currency among the African churches, who, beyond all doubt, were far too ready to run after novelties. Among these churches they spread with great rapidity, notwithstanding the powerful opposition of Dionysius of Alexandria.

Neander gives the following philosophical explanation of the Sabellian heresy:—"Sabellius referred all the three names of the Triad to relations wholly co-ordinate. The names Father, Logos, and Holy Ghost, would, according to him, be, after the same manner, designations of three different phases, under which the one divine essence reveals itself. All the three would go together, to designate in a manner exhausting the whole truth, the relation of God to the

world. * * * He expressly says, 'The Father remains the same, but evolves himself in the Son and Spirit.'"

In plainer terms, it is evident that Sabellius believed that there was no distinction between the three persons in the Godhead, but that the Father, Son, and Holy Ghost, were but one person under three several names. Hence he taught that God, under the name of the *Father*, gave the law in the Old Testament; that in the New Testament He was made man in the capacity of the *Son;* and afterwards descended upon the Apostles in the quality of the *Holy Ghost.* The Sabellian opinion of the *Logos* is thus given by Beausobre: "The *Word* never proceeds from the *Father*, but as our *reason*, I may say, out of *us*, when it makes known, by words and commands, what are our thoughts and desires. Thus the *Word* that was in *Jesus Christ*, was no more than a *declarative* word, which manifested to *Jesus*, the *knowledge* of salvation; and an *operative* word which conferred upon him *miraculous power.* It was only an operation of the *Deity*, a full effusion of the *divine wisdom* and *power* in the *soul* of our Lord." This is flatly to contradict the declaration of Holy Scripture that "the Word *(Logos)* was with God, and the Word *(Logos)* was God. The same *(Logos)* was in the beginning with God." It is a low and degrading representation of the *Word*, to compare him to *reason* in man. Reason can never be a person, but a faculty; and to liken him who was "with God," and who "was God," to a human faculty is to reduce him to the level of an unconscious emanation.

According to this scheme, it was the *Father* who was born in the manger, who had not where to lay his head, who wept in the garden, and who died upon the tree. A late divine corroborates this description of the system. He says of its supporters that they "make the *Word* and the *Holy Spirit* to be only virtues, emanations, or functions of the Deity. They held, that He who in heaven is the *Father* of all things, descended into the Virgin, became a child, and was born of her as a *Son*, and that having accomplished the mystery of our salvation, He diffused himself on the Apostles in tongues of fire, and was then denominated the *Holy Ghost.* They resembled God to the sun, the illuminative virtue or quality whereof was the *Word*, and its warming virtue the *Holy Spirit.* The *Word*, they taught, was darted like a divine ray, to accomplish the work of redemption; and that being re-ascended to heaven, as the ray returns to its source, the warmth of the *Father* was communicated after a like manner to the Apostles. Such was the language of the Sabellians."

But who, with a spark of scripture light, can be deluded by such a senseless, empty, array of words? Who, that ever read the language of Christ, can be imposed upon by this groundless sophistry? "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, HE shall teach you all things. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." According to the Sabellian scheme, the Father would send himself—proceed from himself—and testify of himself! To designate such a system as an abandonment of common sense, and a direct absurdity, if nothing more, is to employ language only proper to the case. But

what can be expected besides folly and delusion, when men forsake the pure word of God, to follow the dark wanderings of an unsubmissive reason? Truly, "the wisdom of this world is foolishness with God," and "He taketh the wise in their own craftiness."

The learned Dr. Cudworth in his *Intellectual System*, &c. thus describes Sabellianism. He says that "the doctrine of it is no other than this, that there was but one hypostasis, or singular individual essence, of the Father, Son, and Holy Ghost, and consequently that they were indeed but three several names, or notions, or modes, of one and the selfsame thing. From whence such absurdities as these would follow, that the Father's begetting the Son was nothing but one name, notion, or mode of the Deity's begetting another; or else the same Deity, under one notion, begetting itself under another notion. And when again the Son, or Word, and not the Father, is said to have been incarnated, and to have suffered death for us upon the cross, that it was nothing but a mere logical notion or mode of the Deity, that was incarnate and suffered, or else the whole Deity under one particular notion or mode only." Very similar to this, respecting the Holy Spirit, is the doctrine of a section of the modern Socinians. "If," says one of their writers, "as there is reason to believe, the Holy Spirit, or Spirit of God, is sometimes represented in the Bible, as a real personal agent, possessing the names and attributes of Divinity,—*that being must be the Father himself*, who is the only wise and true God, to the exclusion of every other person in the universe."—(*Wilson's Unitarianism*, p. 281.) In a future paper, the comparative similarity of the two systems, that of Sabellius and that of Socinus, will be described; at present it is enough to say, that in their opposition to the great doctrine of a Trinity in Unity, they are equally arrogant in spirit and sceptical in tendency.

It requires no argument to prove that doctrines so manifestly opposed to the Gospel faith, could never have been learned from Holy Scripture, by any *honest* acceptation of its instructions. That by torturing its passages, changing its modes of expression, and "wresting" its declarations to purposes for which they were never intended, a show of support may be obtained for even Sabellianism itself, is neither doubted nor denied. But that any honest reader of the word of God will fail to find the Trinity there—the Father, Son, and Holy Spirit—One God in these three persons,—is, we believe, what has never yet occurred. Sabellius, according to *Epiphanius* did not consult the Bible before propounding his heresy. That ancient writer says of him, that he "had suck'd in this error from some Apochryphal books, and more especially from that call'd *The Gospel of the Egyptians*." From these corrupt streams, these foul and polluted waters of Egypt, Sabellius drank in his heresy. Had he gone to David or Isaiah, to Peter, Paul, or John, instead of wandering away to Apochryphal Egypt, he would not have been registered among the men who lived but to injure and disturb the church of the living God. The great Chillingworth lays down the true rule for dealing with all religious questions that surmount the human understanding when he says, "Propose me anything out of this book [the Bible] and require whether I believe it or no; and seem it ever so incomprehensible to

human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this, *God hath said so, therefore it is true.* In other things I will take no man's liberty of judging from him; neither shall any man take mine from me." This is a noble independence, joined to an equally noble liberality, and both alike doing homage to the word of God. Let *that* be the rule, and every Christian man will believe *because* it is written, "Thus saith the Lord."

Sabellius was succeeded, or followed by Paul of Samosata, who also denied the Divinity of Jesus Christ; against whom a Council was held in Antioch in A.D. 264, or 269. His leading sentiments very closely resembled those of Sabellius, and were, in substance, the following:—"That the Son and Holy Ghost exist in God, in the same manner as the faculties of reason and activity do in man; that Christ was born *a mere man;* but that the reason or wisdom of the Father descended into him, and by him wrought miracles upon earth, and instructed the nations; and finally, that, on account of this union of the divine word with the man Jesus, Christ might, though improperly, be called God." In the foregoing Council he was degraded, and removed from the pastoral office. The sect however, increased, and at the Second General Council, held at Constantinople in A.D. 381, the very first canon condemned the Sabellians, and others of similar doctrines, by confirming the Nicene Creed, and *anathematizing* all those who held contrary tenets. This Council was convened by the Emperor Theodosius, and was attended by 150 pastors from various parts of the Christian world. They rejected baptism as performed by the Sabellians, deeming that ordinance invalid when administered by men who openly denied the divinity of the Son, and of the Holy Spirit. It was to their honour that they denounced the heresies, but it proved their narrow views of gospel love, that they *anathematized* the men.

As the Sabellian scheme goes far to overthrow the doctrine of a Triune Jehovah, it will not be out of place to give the views of some eminent men upon this great point. Dr. Gill, in his body of Divinity, writing with his usual clearness says, "Though there is but one God, there are three persons in the godhead, which the Sabellians deny. Our Socinians and modern Unitarians are much of the same sentiment with the Sabellians in this respect. If the Father, Son, and Spirit, were but one person, they could not be three testifiers, as they are said to be; (1 John v. 7) to testify is a personal action; and if the Father is one that bears record, the Son another, and the Holy Ghost a third, they must be three persons, and not one only; and when Christ says, *I and my Father are one,* (John x. 30) He cannot mean one person, for this is to make him say what is most absurd and contradictory; as that I and myself are one, or that I am one, and my Father who is another, are one person." That prince of English divines, John Howe, expresses himself thus: "And He [Christ] concerns the Father also with himself in the same sort of commerce; 'At that day ye shall know that I am in my Father, and you in me, and I in you.' Thus in another place, we find the Spirit spoken of as the Spirit of God, and the Spirit of Christ; and the inbeing or indwelling of Christ, and of the Spirit, used as expressions signifying the same thing; when

also the operation of God is spoken of by the same indwelling Spirit, (Rom. viii. 9–11) which an eminent father observing, takes occasion to speak of the joint presence of the several persons of the Trinity, with such, with whom any one is present, because each bears itself inseparably towards the other, and is united most intimately therewith, *wheresoever one hypostasis* (or person, as by the Latins we are taught to speak,) *is present, there the whole Trinity is present.* Amazing thing! that the glorious Subsistents in the Eternal Godhead, should so concentre in kind design, influence and operation towards a despicable impure worm!" The words of Dr. Owen, are not less weighty. He says, "There are many who reject the doctrine of the Trinity as false, or despise it as unintelligible, or neglect it as useless. I know this *ulcer* lies hid in the minds of many; and expect it will break out and cover the whole body, of which they are members, with its defilements. But these things are left to the care of Jesus Christ. For the present I shall only say, that on this supposition, that God has revealed himself as Three in One, He is to be so considered in all our worship. And therefore in our initiation into the profession and practice of the worship of God according to the Gospel, we are in our baptism engaged to it, *In the name of the Father, and of the Son, and of the Holy Ghost.* This is the foundation of 'our doing all the things that Christ commands us;' to this service of God as Father, Son, and Holy Spirit, we are solemnly dedicated; each being equally participant of the same Divine Nature."

Viewed in the light of this noble theology, Sabellianism, and its modern type in Socinianism, appear in all their weakness, mischief, and absurdity. As a denial of "the true God and eternal life," Sabellianism stands convicted of a blind rejection of Divine testimony, and its merited condemnation should be regarded as a warning against the faintest attempts to oppose a feeble human reason to "the word of the Lord which liveth and abideth for ever." Yet, while grounded and settled in the doctrine of a Triune-Jehovah as an indispensable article in the creed of every Christian man, let us not forget that this doctrine must be *felt* as well as believed, and *experienced* as well as acknowledged. On this subject we recommend to the reader's devout attention, in closing this article, the pious remarks of Dr. Jeremiah Taylor. That excellent divine observes that, "He who goes about to speak of the mystery of the Trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, priorities in co-equalities and unity in pluralities, may amuse himself and build a tabernacle in his head, and talk something he knows not what; but the *good man*, who feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption, in whose heart the love of the Spirit of God is shed abroad; *this man*, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity."

W. S.

(No. 3, on Pelagianism, will appear in the Primitive Church Magazine for January next.)

ON PAUL BEING CAUGHT UP TO THE THIRD HEAVEN.

From the German.

He says, "He was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." As if he had said, I met with what it is impossible for me to express. He includes in this expression, both what he saw and what he heard; but neither one nor the other could be put into words. But why not? Was it forbidden him to speak of that which he had experienced there? It might be supposed so from the expression "which it is not *lawful* for a man to utter," but the word in the original may mean simply that he had not the ability, he was not in a condition to utter them. And his meaning appears to be simply this; what he had heard and seen during this visit to the other world, was of such a peculiar kind, that it was absolutely impossible to express it in human language, and with a mortal tongue, and that every attempt to make it clear to another person, would be vain and fruitless. And why fruitless? On account of the poverty of human speech, the weakness of the human comprehension, the narrow conception of mortals; fruitless, in short, on account of the narrow conceptions of mortals, and of those temporal circumstances, in which they want the organs for understanding and comprehending heavenly things. O yes, the apostle might have been cordially willing to have painted before our eyes an image of that blessed world, but whence could he take the colours for the painting? Would he have taken something from the light of the sun, from the blooming meadows of our earthly Spring, from the groves and solemn stillness of our Summer mornings? Alas! he would only have dipped his pencil in poor dull shades, and his copy would have been to the original, as the night to the pure bright day. All this the apostle felt, and he preferred being silent. He might have been willing to describe to us, how the saints appeared, in what forms they met him, what delight and love beamed in their countenances, and what words saluted him from their hallowed lips. But how could he accomplish this? If he had sketched for us the most beautiful and lovely images, with the most eloquent tongue; we should still have only a human representation of these divine realities. But here was something superhuman, here was something to which even a distant likeness could not be found on earth. Paul sees that this splendour, this glory, this magnificence could not be discerned by any mortal, and therefore he gives up at once the vain attempt to make it intelligible. Oh, gladly would he have told us, in what glory his Lord and Saviour there appeared to him. But what could he say? Perhaps, that a splendour proceeded from him like the splendour of the sunrise, and the sparkling of the starry host? He had a sublimity in his appearance, which prostrated every knee in the dust, and at the same time a graciousness and love which spread around him a heaven of ecstacy. Alas! if he had proceeded to speak thus, and had become bolder in his delineation, more

glowing, more elevated, still he would have produced only a very defective, and dim, and disfigured copy of that Christ whom he had beheld. Was not then silence best? Gladly would he have caused a gentle echo to have reverberated through our souls, of the symphonies and hallelujahs, by which he had been ravished above. But he could have compared those heavenly tones only to some sweet music of earth, for we know no other. But this comparison would have been totally inadequate, for what he heard above was altogether different from the sweetest notes which were ever sounded on earth. And thus it would have been an unavailing labour, if he had wished to render intelligible to us, children of the dust, the emotions which filled his heart, when he saw in the world above, the face of the Lamb, when he fell down at his feet, with the glorified hosts, when he heard the solemn aspiration, "Holy, holy, holy, is the Lord," and when he ventured to mingle his voice with the mighty hallelujahs. He felt, "to make what I saw intelligible to you, I must have been able to transport you to that exalted state in which I was myself, and to have given you a taste of the same emotions. But since you have not yet enjoyed a distant foretaste of that exquisite delight, even in your happiest hours, I am as little capable of giving you a representation of it, as to inform one born deaf, of the nature of sound, or to show what colours are to one blind from his birth." Thus the apostle thought, and therefore he was silent. And since from such causes he was silent respecting, heavenly things, his silence gives us higher conceptions of them, than could be furnished by the most glowing description. O my Lord, how glorious and blessed must that state have been which Paul saw above, that from the very first he despaired of being able to paint, by the boldest and most glowing words, and by the most beautiful earthly images, so much as a faint copy of it before our eyes.

But there is still another circumstance which perhaps gives us a greater idea of the glory of what Paul heard, saw, and felt in the third heaven, than even his silence—I mean the ardent longing of the apostle, his unutterable anxiety, soon to return again to the blessedness that he had once seen and enjoyed. Alas! that he who had seen the glory, compared with which the highest glories of earth are mere shadows—that he who had wandered through the mansions of the blessed which are in their Father's house—that he who had already mingled with the hosts of the redeemed, who with palms in their hands sing eternal songs of triumph, and drink from the fountains of everlasting joy, which flow through the streets of the heavenly Jerusalem. Alas! that he must again sojourn in this vale of darkness and of tears! Oh if Peter, on the mount of transfiguration, could exclaim with rapture, "It is good to be here; let us build three tabernacles,"—how much stronger reasons had Paul for wishing that he might for ever occupy that place which was prepared for him. But his wishes could not be taken into consideration. He was obliged to return to this dark earth, to the dusty arena of conflict, and to the toilsome path of his apostleship. But after his return, his renunciation of the world and its lusts, was rendered complete. In all points we recognize in him a man who has once seen the King in his beauty, who had once plunged into the sea of delight that proceeds from the throne of the

Lamb, who had once heard the hallelujahs of heaven, and had inhaled the balmy gales of celestial Paradise. No, no, here below he is no longer at home. His conversation is henceforth in heaven. His thoughts, his hopes, his desires dwell beyond the clouds, and "I have a desire to depart and be with Christ," is now the everlasting song, the abiding watch-word of his heart.

THE WORTH OF PRINCIPLE.

By W. Frith, Borough Green.

Principles are rules of action, and where there are no principles there are no rules, and where there are no rules there can be neither order, regularity, *uniformity*, nor *consistency*. How baneful soever a character without principle may be in the social, commercial, or political world, he is never so hurtful as when found in the professedly religious world. *There*, his influence is far more pestiferous than the deadly Upas tree. While possessing the Bible, yet its holy truths can never be "a light to *his* feet, nor a lamp to *his* path"—can never be "the man of *his* counsel;" nor can he say with David, "I have stuck to thy testimonies." He is like a ship on the high seas without a helm, a compass, or a captain—like the traveller without a guide in an unknown land. He *is unsafe himself*, and in proportion to his influence over others, he is likely to render others so too. Yea, *quite unintentionally on his part*, (it may be) he will help to "remove the landmarks" of truth, of reason, and of safety. He may probably congratulate himself upon having "no creed," and thinks that by the endeavour to free himself from denominational trammels, he will secure a noble distinction among men, and "do God service." But both *reason* and *revelation* imperatively demand that every person should, in every position, possess decided principles; and who that knows the state of the religious world can question the importance of a fixed and decided character? Without it professors are "carried about with every wind of doctrine; by the sleight of men and cunning craftiness whereby they lie in wait to deceive." He who has no fixed principles can never judge of the soundness of any divine teacher—can never "try the spirits"—can never "take heed *how* he hears," nor determine that *what* he hears "is in accordance with the word of God." He is equally liable to be the dupe of priestcraft, and to be led captive by the devil at his will. He can neither be a truly happy nor a useful man, nor can he testify that "wisdom's ways are ways of pleasantness;" for he has no principle on which such a character can be formed. Having no principle he can never know that "our sufficiency is of God." To him, the past is a blank, the present bewildering, and the future dark as the grave. Oh how different such a character to him who said, "I am determined to know nothing among men save Jesus

Christ and Him crucified." "Let every man be fully persuaded in his own mind!" "Hold fast the form of sound words." Now, as the Bible is a Divine revelation, it teaches fixed principles, which should form our character, direct our conduct, and govern the whole of our lives.

Seeing then that these things are so, is it not of the greatest importance when entering upon a religious profession, that we should determine on our principles, and by fervent prayer seek to adopt those only which are thoroughly supported by the word of God, and thus be able to give to him that asketh, a reason of the hope that is in us with meekness and fear? Oh for Bible principles in these days of doubt and scepticism! Dear Reader, let us take the Bible as our book of guidance, and draw from it principles for time and eternity, "that the man of God may be thoroughly furnished unto every good word and work."

Fragment.

BACKSLIDING.—Let the backslider be *warned* by the sad history of Samson. Remember, when Samson first trode the forbidden path, the land of the enemy, how his parents remonstrated with him; then God sent a lion to check him in his course, but he resisted both. God generally in some way withstands the backslider in his first wanderings, hedges up his way with thorns, reproves him, gives him intimations in the conscience, warns him from his word, warns him from the case of others. Pray heed the first warning, think not that you will be brought back like Samson in a second deliverance. The sending of the lion was a soft whisper of reproof and to bring him back; the deliverance from Gaza was a voice of thunder, but he disregarded both. "God speaks once, nay twice, but man perceiveth it not;" it may be, he will speak no more, he spoke no more to Samson; he spake twice, he then let him alone; take a note of that. If you are not resisted in your backslidings, if you find your way easy and plain, depend upon it, God means to let you alone; but oh, if you find you are checked, if you are resisted, regard it as mercy; it is mercy urging you back, go no farther, stop short, go back at once, God will receive you and restore to you the joy of his salvation: but if, like Samson, you are self-willed, blinded by your passions, and disregard the merciful intimations and resistances of God's Spirit, I say, "beware of him, provoke him not," for whatever may be the power of your talents, the strength of your character, the energy of your will, or your resolution of purpose, or even the loftiness of your position, like Samson, God will bring you down and you shall not be able to rise. Like Samson, "a wound and a dishonour shall you get and your reproach shall not be wiped away."

C. Gordelier.

Page for the Young.

BIBLE DICTIONARY FOR YOUNG PERSONS.

(Continued from page 228.)

Second Book of Chronicles. We now commence with Chap. x. to the end of the Book, which embraces a period of 440 years, and contains several remarkable events which illustrate God's ever-watchful providence. The history opens with an account of the accession of Rehoboam to the throne of his deceased father Solomon, and never did a prince come to a kingdom under more favourable circumstances. Solomon's great works had made the people's yoke "grievous," and they called it a "heavy yoke." Very likely the large sums expended by that king, occasioned a heavy taxation, and as those works were now completed they asked their new king to "ease somewhat" the "grievous" burden; and had he been a wise, feeling man, as a good king ever will be, he would have complied at once with the moderate request of his people. The old men whose counsel he sought, advised him to comply; but the "young men," who very likely were vain, proud, and thoughtless, gave him foolish advice, to the effect that he should make the yoke heavier, and the servitude more severe. This drove the people into rebellion, and when he raised a large army (180,000 men) to crush the rebellion, God commanded every man to return to his own home, and not to fight. Thus Rehoboam lost a large part of his kingdom by following the foolish advice of young men. Surely this should be a warning to kings not to trifle with a justly complaining people.

Many of the kings spoken of in this book were wicked idolators, and God punished them. Even the great Solomon was guilty of this folly. Alas! What is man at his best state but vanity? Ahab carried his idolatry to a most fearful extent. So did Jehoram, Ahaz, Manasseh, and Zedekiah, and God punished them in a most signal manner for their disobedience. On the other hand there were some good kings whom God signally favoured, such as Asa, Jehoshaphat, Joash, Amaziah, and Uzziah, (for a time) Hezekiah, and Josiah. There were also two remarkable instances of a special providence, one in the preservation of Joash, (chap. 22) and the other, in the discovery of the Book of the Law. (chap. 34)

Other important events, such as the pillaging of Jerusalem, the amazing power of Hezekiah's prayer, and the early piety of Josiah, our young friends should read about for themselves. They are full of instruction, and serve to show the truth of that important passage in chap. xvi. 9.

Religion.—He was holy, humble, harmless, meek, merciful, &c. when among us; to teach us what we should be when He was gone: and yet He is among us still, and in us too, a living and perpetual preacher of the same grace, by his Spirit in our consciences.—*W. Penn.*

Correspondence.

FASHIONABLE BAPTISTS.

To the Editor of the Primitive Church Magazine.

SIR,—Allow me a brief space in your columns for the following letter, which I extract from the *Freeman* of Sept. 30. Having also visited our watering places from Devonshire and Kent, to Yorkshire, Lancashire, and the North, I can confirm the substantial accuracy of the writer in his description of the kind of Baptists which our present *polite* system is supplying to the age.

FASHIONABLE CHAPELS AT FASHIONABLE WATERING-PLACES.

To the Editors of the Freeman.

GENTLEMEN,—A few weeks ago I paid a visit to a fashionable watering-place in the North of England, and found it unusually full of visitors of the gayest description, immensely more so than on a former visit about a dozen years ago.

I arrived on Saturday, and on the following morning was wending my way to the Baptist Chapel, when I met, going in a contrary direction, two visitors, a deacon (of many years standing) of a Baptist church and his wife. Passing on I met, proceeding in the same route as the said deacon, several visitors whom I recognized as members of Baptist churches or congregations. It struck me as odd; and turning the matter over in my mind, I thought it might be that the Baptist chapel had been removed since my former visit. I, however, continued onwards to the old locality, and there found, as before, a commodious, comfortable chapel, with ample room for at least double the numbers present. On enquiring into the cause of the non-attendance at the Baptist chapel, of visitors who, when at home, are connected with that denomination, I received a variety of replies: "I always go to hear Mr. ——, he is such a popular preacher." "Mr. ——'s chapel is so much more fashionable than the Baptist chapel; all respectable visitors go there." "I would go to the Baptist chapel, but the fact is, it is situated in such a low neighbourhood, so far away from the respectable portion of the town, and its approaches are usually so dirty."

Many more of a similar class might be given, but I will let the above suffice. I make no comments, but simply record facts. I may, however, ask, Is there no remedy for this state of affairs? Is there no legitimate mode of rendering the place as popular as others, and inducing Baptist visitors to act consistently by worshipping with their own denomination as well from, as at home?—I am, yours truly,

ONE WHO WOULD RATHER VISIT WITH HIS OWN FRIENDS THAN WITH STRANGERS.

In the present month's *Baptist Magazine* a writer appears to glory in our great denominational increase. Moved by this spirit he says:—

"In the year 1800, Abraham Booth flourished at Prescot Street; Mr. Upton, at Blackfriars; Dr. Rippon, in Tooley Street; Timothy Thomas, at Devonshire Square; and there was a congregation in Grafton Street, which afterwards built Keppel Street Chapel; and another in Little Wild Street, the glory of which was even then on the decline. But take them all at their best estate, what were they to compare with Bloomsbury — John Street—Regent's Park—Camden Road—Westbourne Grove — Hackney, to say nothing of the Metropolitan Tabernacle? No denomination can boast of more flourishing churches than many, very many, of our own. In many instances we rival the parish churches in numbers, and exceed them in moral power."

How far this "boast" becomes us under any circumstances, I leave it with your devout readers to decide; but if the statements in the *Freeman* letter are true at all, (and who will *disprove* them?) then one thing is clear, which is, that one old-fashioned *strict* deacon of such a church as that of Abraham Booth, would be worth twenty of those more *genteel* officials who are mean

enough to despise their own brethren at a fashionable watering-place. I am willing to admit that we have opened a new and larger vein in our Baptist mine which yields a heavier amount of metal; but while the "yield" is more prolific in *bulk*, we have far less *fine gold* than we had fifty years ago.

Yours in the Faith,
A WATCHMAN.

October, 1863.

MINISTERIAL EDUCATION.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—The Committee of the Baptist Evangelical Society have been much gratified by the receipt of a letter from a young brother who has just completed his Course of Training under our friend Mr. Dawson, and I am desired to present a few extracts to the friends of the Society through the pages of the *Primitive Church Magazine*, under the impression that it will likewise cheer and gladden them:—

"Having been spared by the mercy of our God through the time allotted for pursuing my studies, and having been maintained by the Society, I would now express my gratitude to the Father of all mercies, from whom all blessings flow and to whom all praise is due, also to you as the representatives of the Society for my acceptance, support, and all the advantages in connection therewith.

"Being requested by the Church in Brunswick Road to become co-Pastor with Mr. Dawson, I accepted the invitation, and commenced my labours on the first Lord's Day in August, so that I shall remain in Liverpool.

"My residence with Mr. Dawson has been both pleasant and profitable: I have found in him a friend, an instructor, and a councillor.

"I hope and pray that the Society may meet with the support it deserves, become increasingly useful, and be still honoured of God in extending the kingdom of his Son."

If the Churches desire a repetition of such letters, the sooner they look out from among their gifted young men and much imbued with the Divine Spirit, and recommend them to the Committee of the Baptist Evangelical Society for a Course of Ministerial Training, the better. The Committee are prepared to entertain two or three applications.—Sincerely yours,

J. C. WOOLLACOTT.

Baptist Library,
2, Took's Court, Chancery Lane,
September 16th, 1863.

"SHE HATH DONE WHAT SHE COULD."

MARK, xiv. 8.

DEAR BROTHER,—If you can spare room in a page of the "Primitive," to call attention to the above expressive sentence of Holy Writ, it may prove, under the Divine blessing, extensively useful in stirring up the minds of our brethren *individually*, to more active efforts in the dissemination of Scriptural Truth throughout their respective localities, than they are accustomed to attempt. On due reflection, every true disciple of Christ will confess their obligation to aid to the extent of their ability in the propagation of the glorious Gospel of the ever blessed God; and in proportion as we feel our indebtedness to soveregn grace, we shall esteem it a privilege to exercise the ability God hath given us in endeavouring by all means to circulate the Word of Life.

It has occurred to me, that among many others, our church members might render much service to the cause of Christ by obtaining the publications of the Baptist Tract Society, making such selection from them as meet their approval, and scattering them *broadcast* as opportunity offers. They have only to apply to the Treasurer,

"E. James Oliver, Esq. 2, Chatham Place, Walworth, S.," and every facility will be cheerfully given for enabling them to carry out such a design, at a very small cost. Many of the tracts contain information that will well repay the members of our churches for perusal themselves, numbers of whom I believe are unaware that such a large amount of important truth is to be obtained at so small a cost. Oh! that the Lord would stir up our hearts to a thousand fold greater diligence in his service—to whom we owe all we are and have.

I do not for a moment mean the course proposed to interfere in the slightest degree with any of the organised distributions already employed by our churches, but simply as an extra effort on the part of Christians who feel they can do but little, yet take pleasure in doing what they can. Should the trifling expense be considered by any reader of these lines, let him cast an eye over his general expenditure and contrast it with the amount he gives annually to the cause of Christ, and weigh the matter fairly.

I shall be glad of the insertion of the present for an additional reason, viz. That some of the large number of your readers who really love the Lord may be led to forward you, from time to time, such suggestions as may arise in their minds calculated to prove, under the Lord's blessing, extensively useful. Oh that every believer in Christ may be constrained to reflect upon the above Scripture, in conjunction with another recorded in Luke x. 37, "Go and do thou likewise."

HENRY COUSENS.

Buckhurst Hill,
near Woodford, Essex.
September, 1838.

[We shall be happy to insert more frequently valuable suggestions such as the above, and hope our friends will not fail to supply them from time to time.—ED.]

Reviews.

A MEMOIR OF THE LIFE AND WRITINGS OF ANDREW FULLER. By his grandson, THOMAS EKINS FULLER. *Bunyan Library*, vol. xi. London: Heaton and Son, 21, Warwick Lane, Paternoster Row. 319 pages.

The Life of Andrew Fuller is not *necessarily* connected with his peculiar theology. And here, once for all, we must enter our protest against that system of wholesale condemnation, that will admit of nothing good in a man, if some parts of his divinity system happen to be open to question. This blind and undiscriminating method of dealing with authors is no proof of charity, or orthodoxy, nor even of good taste. A man may be wrong as a divine, in some portions of his theory, who, in all the excellencies of personal character is entitled to take rank among the most devoted servants of God upon earth. There has been in some certain quarters, far too much of that proud, imperious spirit, that loves to condemn all to utter destruction, who do not reach a certain *human* standard, and who fail to employ every "shibboleth" of a given creed. This method of condemning distinguished men is very cheap, but it is at the same time very worthless.

Andrew Fuller was an eminent man, whether we regard his mental power or his personal piety. For mental power, he secured a high position among the foremost men of his age. Mr. Archibald Mc. Lean, of Edinburgh, who was Mr. Fuller's most successful theological opponent, says of him that he "is much my superior in polemical talents," and all who controverted his opinions, were forward to admit his great power and argumentative superiority. The eloquent Robert Hall, correctly describes his power when he says of him that he "made his hearers feel the grasp of his intellect."

That "Fullerism," (which, as a doctrinal system implies man's unaided power to believe) will bear the close test of Scripture statement, we by no means admit, for on such a ground, faith can in no proper sense be "the gift of God." For if man possesses the power antecedently to special grace, the "gift" is unnecessary, and, under the circumstances, totally absurd. It is utterly contradictory to speak of that as a "gift" which is already possessed, and subsequently, to treat that as *special* which was common to all men alike. Yet this is the vice of "Fullerism," as it was of Baxterianism at an earlier period, and at the present day of that conglomerate known by the name of "Hintonianism." Never were systems less cohesive, or less consistent with their premises; and never have systems been so soon discarded by the sober and thoughtful part of mankind.

But with all the defects of his theological system, Andrew Fuller was an eminent, a powerful, and a useful man. His heart was in his Master's cause, and his converted life was spent in untiring efforts to advance the best welfare of our common humanity. His labours were of no ordinary kind, for entering with all his energies into the work of Missions with his much loved friends William Carey, and Samuel Pearce; the work of collecting funds, awakening the churches to their duty, and keeping alive and extending the missionary spirit, devolved chiefly on him. William Carey had gone on his errand of mercy to India, and Samuel Pearce was too much afflicted to engage largely in the work, so that upon Andrew Fuller fell "the burden and heat of the day." He nobly accepted the responsibility, and no man since the days of Paul the Apostle was more true to his duty, or more incessant and persevering in its discharge.

Apart from a portion of his theological system, we ardently wish there were tenfold more Andrew Fullers among us now. We need them beyond all former necessity; and as a means of perpetuating the piety, the devotedness, and self-denying zeal of that distinguished man, and those with whom he laboured, we most cordially recommend this very interesting life of Andrew Fuller, to the notice of our readers, assuring them that they cannot peruse it without solid profit.

FIVE SERMONS ON THE FIVE POINTS. By WM. PARKS, B.A. Incumbent of Openshaw, Manchester. Third Edition, enlarged. London: W. H. Collingridge. 123 pages.

Mr. Parks is both earnest and faithful, but he is neither kind nor conciliatory. His weapon is a sledge-hammer, and with this he lays about him on all sides. He might never have read, or else he has forgotten, the text, "speaking the truth *in love*." He certainly speaks the truth, but not with a voice of tenderness, or entreaty, or

of love. Why should a B.A. of the Church of England, fall so far below the level of his class? Toplady was never rude or vulgar; nor Romaine, nor John Newton, nor Cecil, nor Dr. Hawker. They knew how to behave themselves; they were Christian gentlemen,—and we regret for the truth's sake that Mr. Parks has hitherto so partially copied their example.

His treatment of the Baptists, in a recent ill-natured and one-sided pamphlet, was little short of insolent; but we have yet to learn that a man to be in earnest is obliged to be the cynic, or that a Christian polemic must forego the gentleman. If we understand true religion aright, it is a system that "vaunteth not itself, is not puffed up, *doth not behave itself unseemly*, seeketh not her own, is not easily provoked, thinketh no evil, &c." Whenever Mr. Parks exhibits these tender qualities of a gracious nature, we shall be happy to meet with him, even when we may fail to see "eye to eye;" but if he continues to write as he has hitherto done, with all our respect for his earnestness, we must bid him a final farewell. The following are some of his expressions:—"*The most arrant nonsense, the veriest trash, the most insane rhapsody, and the very symbols of a mountebank,—this flimsy sophistry—thunderbolts against freewill. Old Bailey quibbling—such nonsense*, &c. &c." We put it to Mr. Parks himself, whether such coarse language befits the Christian pulpit, or an advocate of the majestic doctrines of the free grace of God? Being jealous for those precious doctrines ourselves, we intreat him to forbear this vulgar style, and to remember, that as a professed servant of Christ, he is required to be, "*gentle unto* ALL MEN, *apt to teach, patient, in* MEEKNESS *instructing those that oppose themselves.*" (2 Tim. ii, 24, 25)

THE WARRANT OF FAITH. *A Sermon preached by the* Rev. C. H. SPURGEON, *at the Metropolitan Tabernacle, on Sunday Morning, September 20th*, 1863. London: Passmore & Co. 23, Paternoster Row.

The great vice of Mr. Spurgeon's system,—if *system* may be applied to his preachings at all,—is its want of consistency. It is never true long together, to any one theological principle of a controverted kind, but by turns it is Baxterianism, Arminianism, Calvinism, and, on special occasions, almost or quite Antinomianism itself. It is sometimes the gospel, then the law, and then an odd admixture of both. At one time it will be free grace,—pure free grace,—then free will,—and then a compound of both, to which our utmost invention fails to supply a name. He will delight us in the morning by a splendid display of sovereign love, and then in the evening startle and confound us by expositions of human nature that go far to destroy the sovereignty with which he spread our early table. He will lay the sinner low in his depravity until he presents us with a moral corpse, "dead in trespasses and sins;" and then he will fling in our faces, charges of neglected duty, that go all the length of proving, that man after all is not so thoroughly dead as he appeared to be in the morning. In a word, his theology is what he describes that of some others to be in the sermon before us, "a minglemangle;" and if the term is too *inelegant* for Metropolitan Tabernacle ears, we are sorry for it, since we are indebted to Mr. Spurgeon himself for the equivocal compound.

And this "warrant of faith," affords no clue to a more consistent theory. Throughout these twelve pages there is a perpetual confound-

ing of the "warrant of faith" with the ability to believe; and the preacher has thrown around his main theme such a cloud of theological obscurity, as to show no clear way to the momentous truth, "through faith; *and that not of yourselves;* it is the GIFT of God." He assumes his opponents to say that, "The sinner must have an awakened conscience before he is warranted to believe on Christ." That some isolated instances of such a belief may be quoted, we readily grant, but Mr. Spurgeon knows, or he ought to know, that his "opponents" as a class would say, "The sinner must have an awakened conscience before he *will* believe on Christ." This is what they would say almost to a man, or in the language of Abraham Booth, "A sinner will neither seek nor accept the great atonement, till sensible that divine wrath and the damnation of hell are what he deserves," and divines beat the air in discoursing about the "warrant of faith" to men who are governed by the "carnal mind which is enmity against God."

Not so did the great Dr. Gill waste his energies and amuse his people; and we deeply regret,—nay, we deplore—that the noble divinity of that holy man should not be *fully* represented in his modern successor at the imposing but indefinite, Metropolitan Tabernacle.

CONFORMITY TO THE CHURCH OF ENGLAND. By EBEN. BAILEY. London: Hamilton, Adams & Co. Hull: J. W. Leng. 75 pages.

This is an apology for "conformity to the Church of England," by one who was recently Pastor of the Baptist Church, Salthouse Lane, Hull, where he settled February 5th, 1861, having learned in the subsequent period to make the following notable avowal, (page 71) "I can honestly accept all the services of the Prayer-book," &c. We congratulate Mr. Bailey on the *rapidity* of his scholarship in this direction. In the course of a few months he has far outstripped many clergymen themselves, who to this moment fail to "accept *all* the services of the Prayer-book." Not so the Rev. Mr. Jones, incumbent of Hindley, near Wigan. He, this very month (October) announces to his parishioners his resignation on the ground that "The subscription which requires an unfeigned assent to the Prayer-book, offends his conscience, especially the baptismal service and the Athanasian Creed." But from these narrow scruples Mr. Bailey is mercifully delivered, and we wish him much joy in his great deliverance. Dr. Paley boasted of a similar liberty, but he honestly admitted that he could not afford to keep a conscience.

Prior to his pastorate at Hull, Mr. Bailey was ordained over the Baptist church, at Melbourn, in Cambridgeshire, in 1858, having, says the record, "studied under direction of the Rev. C. H. Spurgeon, and is one of the seals of his ministry." He closed his Hull pastorate in September last, and then very quickly favoured the world with this heavy address, as a justification for entering the established Church, concerning which he has made the sudden discovery that "she is the body from which all other denominations have sprung and separated," (page 74)

The pamphlet is so entirely *ex parte*,—so much like the "brief" of some paid advocate, that we cannot afford to lose time over its dreary pages. An honest argument, in whatever cause, deserves respect, and shall ever receive it at our

hands; but lame and forced apologies we utterly contemn. As for the Baptist denomination, it will gain by more of this elimination, for if men are not Baptists on high religious principle, they had better not be Baptists at all; and if there are those among them whose easy consciences will permit them to discard believers' baptism, which is scriptural, for infant sprinkling and worldly State Churches which are not scriptural, the sooner they withdraw to their proper ranks, the sooner will they confer real honour upon the body from which they separate.

BRIEF NOTICES.

A Bundle of Myrrh.—A gift book for Sabbath schools. By Benjamin Taylor, of Pulham St. Mary. London: Hamilton & Co., Paternoster Row, 40 pp. A beautiful little fourpenny book, written in a kind, Christian spirit, and one that deserves a wide circulation.

A Successful Agency.—A Sermon, delivered in the Baptist Chapel, Milnsbridge, By J. T. Jones. Huddersfield: Crossley & Co., 12 pp. We congratulate our friends at Milnsbridge, on having such a divinity taught them as this sermon contains. It is seldom that so much of gospel truth is given in the compass of twelve pages, and on account both of the truth and the zealous author, we fervently hope that it may realise a large circulation.

Sketches of Character. By Cornelius Slim. London: Houlston & Wright, Paternoster Row, 55 pp. These are "sketches" by an able pencil, and are the result of an extensive observation. We strongly recommend them to our readers, none of whom, we think, will regret having laid out a sixpence on subjects so interesting and important.

Christian Work throughout the World. For October, 1863. London: Alexander Strahan & Co., 32, Ludgate Hill. Sixpence. This is part eight of a new work, devoted chiefly to a review of Missions. It contains a large amount of information, well arranged,—but it will not increase its character for prudence, that it manifests a disposition to meddle with the unhappy American war. It stamps the publication with a spirit of party, which will in no way tend to aid the work of God "throughout the world."

The Church of the People continues to work away at the destruction of *pews* in the house of God, and we wish it great success. Whatever will help to bring us on a level in the presence of the Almighty, merits our heartiest good wishes.

The Gardener's Weekly Magazine. September, 1863. London: E.W. Allen, 20, Warwick Lane. Every one who desires to cultivate a garden with taste, and to render it beautiful, should constantly read this Magazine. It is the best publication of its kind now issuing from the press.

The Glory of God His Chief end in the Salvation of His people. By C. H. Hosken, Norwich, 19 pp. This is a great theme, to which no man could do average justice in so small a compass. So far as space would allow, Mr. Hosken has done well, and we hope his pamphlet will be extensively read.

Our Own Magazine. By T. W. Medhurst. We prefer waiting over a few numbers before pronouncing an opinion upon this new penny issue. Possibly it is intended to fill up some vacant sphere; if so, we shall be better able to testify to its merits when that sphere is more apparent.

The Little Gleaner. Good, very good.

Intelligence.

SAXONY.

Letter from Mr. Geissler.

With the following lines I will try to give you a concise Report of my proceedings since the middle of June, when I sent in the last Journal.

Thursday, the 18th of June, having preached in the evening, I went, accompanied by the greater part of the assembly, out of the town to the river Saale, where I immersed two converts, who last Sunday had confessed their faith in Christ before the church. One was a young lady of twenty-three years, and the other an aged female of seventy-three years. Singing and rejoicing we went home again.

Lord's Day, the 21st, preached in the forenoon and afternoon, and between the two services I had, as usual, the young people for an hour and a half.

The following day I went about thirty miles by the train to Naumberg, where I was expected in the evening. The largest hall in the town had been hired, and was at the time nearly filled. At the very same time the great annual fair had commenced there; and where crowds of people were thronging each other to buy, to gaze, to see the horse-race, or amuse themselves in any way—the same were now called together to hear the Gospel, because the house in which I preached stands on the very place, and a good number were now invited "to come and buy wine and milk, without money and without price." After this, I celebrated the Lord's Supper with two of our members living there, who very seldom only can have the enjoyment of this ordinance.

The following days I was engaged in Halle, in studying, preaching, writing, packing up, and sending away tracts, &c.

Till Sunday, the 28th, I went to Bitterfield, where our quarterly Conference took place. Early in the morning we received, by baptism, a new convert; at eight o'clock I conducted a prayer meeting, and at ten o'clock, Brother W. commenced the service, and preached on "The Lord doth build up Jerusalem." In the afternoon, I conducted the service, and preached on the words: "We are kept by the power of God, through faith, unto salvation." At every time and everywhere, the doctrine of final perseverance, little known in Germany, proves a great and special blessing to the saints. After this, I received, by an address and prayer, two baptized Christians into church fellowship, and then we sat down to the Lord's Supper. Next to this a church-meeting was held, and closed the happy day.

The day after I travelled to a large village, Rösa, from which I often received invitations. Several, with whom I spoke afterwards, seem to be in earnest about their soul's salvation.

JULY.—Having preached during the first days of this month three sermons, taught the school, and administered the Lord's Supper, I set out for Hamburg, where, on the 8th, the great triennial Conference took place. I felt it to be a duty and a privilege to be at this Conference, therefore, I made use

of the liberty which was granted me to go. This Conference, which lasted nearly a fortnight, was a time of blessing and refreshing from the presence of the Lord. If I could, I would give you a full description of this Conference, but, perhaps, you will get this from some other quarter, therefore, I will only attempt a sketch of it.

[Some account of the Conference having already been given by Mr. Förster, only a part of Mr. Geissler's statement is inserted here.—Ed.]

The Conference was attended by about eighty Baptist ministers, and several English Baptist ministers. After selecting a chairman, secretaries, &c., the first question introduced, was:—How were revivals and conversions to be attained?

Various answers were given, such as, by faith, by prayer, and prayer-meetings, by special prayer, by preaching, &c.

2. What is the best preparation for preaching?

Some of our Missionaries formerly thought that no preparation was the best; but they, happily, are now of another mind, and a thorough preparation was commended.

3. Sabbath schools.

About these we came to the conclusion that they ought to be more attended to—that always the most able members should be engaged in them—and that the school should be made more a subject of general prayer.

4. Liberality and support of Missions.

5. How unity in the churches is best maintained?

6. What can be done against the evil of backbiting and slander? Cherish love—engage the members—preach against it, &c.

7. The various offices in the church.

There were a large number more of subjects, but I cannot mention them all.

During this Conference, I not only took part in the discussions, but occasionally was permitted to serve it as an interpreter, in the speeches of the English brethren present, and twice I was engaged to preach. Having returned home, I preached on the Covenant of God, and the Providence of God, and attended to my school.

[On the 20th, Mr. Geissler was married to a young lady, who appears to be a suitable partner for a Christian labourer on the Continent.]

Sunday following I preached forenoon and afternoon, on "The church of Christ," speaking of its Founder, its head, its members, its statutes, its aim. In the Sabbath-school we considered Rev. iii. 20,

On the 30th, preached on the words of Christ: "Weep not," (Luke vii. 13) improving the death of one of our members.

On the 31st, attended, amongst others, the funeral, where I had the opportunity of proclaiming Christ, as "The Life and the Resurrection."

August 2nd.—Preached in the forenoon on "The Holy War and its Weapons," then, after this, taught in the school. In the afternoon, preached on "The Three Different Characters." 1. The worldly man: 2. The penitent: 3. The Christian. After the service a church-meeting was held, in which two young applicants were received for baptism, after the usual examination. About eleven o'clock at night, I, with the members, and a goodly number of

strangers, went out of the town, where, with the usual solemnities, and under the starry heavens, the Lord's ordinance of baptism was performed. Having returned, some time after midnight, we gathered in our meeting-room, when the young disciples were introduced into the church, and the Lord's Supper was administered. This was a long, and still not too long a Sabbath.

I will now close, and only mention, that in a letter recently got from some of our members in the kingdom, I am told of another convert and applicant for Baptism.

In conclusion, I would beg you to remember me and our mission field in your prayers.

Yours, in Christ Jesus,
MORITZ GEISSLER.

Halle,
26th August, 1863.

THE NORTHERN BRANCH OF THE BAPTIST EVANGELICAL SOCIETY.

THE half-yearly meetings of the above society were held in the Baptist Chapel, Waterbarn, near Bacup, on Tuesday, October 8th.

The business meeting commenced shortly after three o'clock, p.m. After singing, Brother Nicholls, of Sunnyside, offered prayer, and Samuel Howorth, Esq. of Waterbarn, was elected chairman.

At the close of the afternoon proceedings the brethren partook of tea, which was gratuitously provided by the friends at Waterbarn.

In the evening, at seven o'clock, a public meeting was held in the chapel, Brother Howe, the pastor of the church, in the chair. Brother Hall, of Chapel Fold, engaged in prayer; and suitable addresses were delivered by the chairman, and Brethren Stokes, of Manchester, Dawson, of Liverpool, Parker, of Farsley, and Ashworth, of Bramley. A collection was made in aid of the Society's funds, and votes of thanks were passed to the chairman, and to the friends at Waterbarn, for their kindness and hospitality. The weather was very unfavourable, yet, notwithstanding, the body of the chapel was well filled, and the meeting proved an exceedingly good one.

Among other resolutions, the following, in reference to our persecuted brethren in Saxony, was unanimously adopted by the business meeting, in the afternoon; and, on the motion of Brother Stokes, seconded by S. Howorth, Esq., as heartily adopted by the public meeting in the evening.

"That this meeting, having been informed, from time to time, of the persecutions of our brethren in Saxony, occasioned by the tyranny of the Lutheran clergy in that country, would express its deep sympathy with those suffering baptized believers, and earnestly intreat on their behalf that heavenly grace, by which they may be enabled to bear their trials with Christian meekness, and quiet submission to the will of God. And this meeting further pledges itself to employ all legitimate means to obtain for them full civil and religious liberty."

The annual meeting of the Society, for 1864, will be held (D. V.) in the Baptist Chapel, Milnsbridge.

EDWARD PARKER.

LIVERPOOL.—BRUNSWICK ROAD.

Mr. T. Durant, late student under the auspices of the Baptist Evangelical Society, having accepted an earnest invitation from the Baptist church, temporarily meeting for worship in the above place, to become co-pastor, with his former tutor, Mr. T. Dawson, a tea meeting was held on Wednesday, September 23rd, on the occasion of his settlement. Upwards of 200 friends assembled, and after tea, a public meeting was

held, Mr. Dawson in the chair, who, after singing and prayer, opened the proceedings of the evening by a few appropriate remarks. Mr. Durant then presented to the meeting a detailed account of his conversion to God, his call to the ministry, and his confession of faith, which was listened to with deep attention and interest. Special prayer was then offered on behalf of the new pastor, by Mr. John Howe, of Waterbarn, who also addressed the meeting, on the importance of mutual co-operation, on the part of both pastors and people. Mr. A. Kenworthy, of Hill Cliff, also addressed the assembly, in relation to the character and duties of the Christian minister, and after a vote of thanks to the managers of the tea, and prayer, by the chairman, this pleasant and profitable meeting closed.

The church already numbers seventy members or upwards; and our young brother enters on his stated labours with encouraging prospects of success. That those prospects may be abundantly realised, is our most sincere and earnest prayer.

GRANTHAM.

On Tuesday, the 29th September, the foundation stone of the Particular Baptist Chapel, Wharf Road, Grantham, was laid by W. C. Locke, Esq., of Nottingham. The service commenced at half-past two, with singing and prayer, after which, the Rev. H. Watts, Golcar, read a brief history of the church, as deposited in the bottle, with the usual denominational literature. From this history, it appeared that the church was formed by himself, on the 15th May, 1859, and consisted then of thirteen members only. Since that period, notwithstanding the usual decrease by deaths and removals, they had increased to forty. For a long time, the room in which they met for worship, had proved too small to accommodate the people, and having failed in their repeated efforts to secure an eligible secular building, they had come to the conclusion that the time had arrived for building a chapel. After the stone had been laid, an address was delivered on the nature and purpose of a Christian church, by the Rev. James Edwards, of Nottingham. He was followed by the Rev. J. Morton, of Collingham; after which the doxology was sung, and the people dispersed. At five o'clock, about 200 persons assembled at tea, in the Corn Exchange, Westgate. At half-past six, a public meeting was held, presided over by Mr. Alderman Miller. Congratulatory addresses were then delivered by the Revs. W. Frisby, Nottingham; A. F. Cole, and J. Morton, of Collingham; J. Waller, of Southwell; H. Watts, of Golcar; and — Holywell, Esq., of Nottingham. A collection having been made, the interesting services were brought to a close.

BAPTIST CHAPEL, BEXLEY HEATH.

A harvest thanksgiving service was held in this place, on Thursday, Sept. 24th, when an admirable sermon was preached in the afternoon, by Mr. W. Frith, of Borough Green, and after a refreshing tea, addresses were delivered by Messrs. Wall, Frith, Camp, Webb, and Carman. The venerable J. Wallis being absent, the chair was filled by his deacon, Mr. Sweet; and though the inclement weather, doubtless, affected the attendance, yet, those who were

present felt it to be a "good thing to give thanks to the Lord." (Psalm xlii. 1)

HEPHZIBAH SUNDAY SCHOOL.

BIRCHINGTON, NEAR MARGATE.—The children and friends of this school enjoyed a happy day together, on September 3rd. They were encouraged by the presence of visitors from Broadstairs, St. Peter's, &c.; and having been granted the use of the Wesleyan schoolroom, and a spacious meadow, for recreation, they united healthy pastimes with religious engagements, which combined to make the day one long to be remembered by all who were present.

RE-OPENING SERVICE.

HILL CLIFF, CHESHIRE.—On Sunday, August 23rd, this place of worship was re-opened, after being painted and beautified, &c., when two sermons were preached by Mr. E. Morgan, of Crewe. Collections were made after each service, towards defraying the expenses.

NEWTON ABBOT, DEVONSHIRE.

A new chapel was recently opened here, for the practice of mixed communion. We are informed that it was built by some influential persons, who were members of the Strict Baptist church. Mr. F. Pearce, the pastor of that church, and a majority of the members, refused to abandon the apostolic rule of church communion. Mr. Pearce was offered a sum of money to leave, but he remained from principle, and God continues to bless his labours.

BRAMLEY BAPTIST CHAPEL.

On Tuesday, October 13th, the members of the above church and congregation, partook of a social tea together, in connection with the recognition of Mr. Ashworth, as their pastor. After tea, addresses were delivered by Messrs. Northrop, Bates, and Heaton, deacons; and from Revs. J. Dawson, of Liverpool; A. Spencer, of Cullingworth; and E. Parker, of Farsley. The addresses were earnest, practical, and encouraging. There was a large attendance.

A. ASHWORTH, Chairman,

BAPTISMS.

PROVIDENCE CHAPEL, HACKNEY ROAD. Mr. J. Russell, pastor, baptized three candidates on September 27th.

SOHO CHAPEL, LONDON.—On Wednesday Evening, September 30th, Mr. Pells, pastor, preached to a large congregation from Amos iii. 3, after which he baptized three believers in Jesus, who, with four others, were received into full communion with the church on the following Lord's Day afternoon.

SALEM, CARDIFF.—October 4th, two were baptized by Dr. Emlyn Jones.

TONGWYNLAS.—October 11th, after a sermon by Mr. Benjamin John, Haverfordwest College, five were baptized by Dr. Emlyn Jones.

BOROUGH GREEN.—Two were baptized by Mr. W. Frith.

DUNDEE: *Meadowside*.—On Wednesday evening, October 7th, one female believer was baptized by Mr. J. Henderson, and added to the church on the following Sabbath. In her case it may be said, "Instead of the fathers shall come up the children."

MARRIAGE.

October 14th, 1863, at the Baptist Chapel, Salendine Nook, near Huddersfield, by the Rev. D. Crumpton. Mr. Joseph Walker, of Patmos, Longwood, to Miss Eliza Haigh, daughter of John Haigh, Esq. of Quarmby, near Huddersfield.